have faithfully toiled in. His name here below, all who have loyally wrought His will in the strivings and struggles of this world are there with no infirmity, no decrepitude of age, no failings of the flesh, to mar the increasing life with its ever-expansive hope and ever-deepening joy. How inconceivably vast, how incalculably rich is that illimitable home, the eternal City, which admits them all as inmates and citizens ! All our masters are there assembled. Seated on smaller thrones, they surround the throne of His Great Spirit whose glory is in them and in whose glory they dwell. How this blessed confraternity of disembodied souls, *jeevan-muktas,* all shine in His Light, the light of the central sun and reflect His Glory. Celestial spirit forms, animated by the Supreme Spirit! None lives apart; none can live apart from Him. **In** Him, they live, move and have their being.

According to some eminent modern prototypes of the ancient Rishis, the soul which is manifested in the human body being non-material, will necessarily assume an appropriate spiritual form for its continued existence after death and have an. abode where conditions of life help to work

out the fruits of its merits and demerits and to complete
the development begun on the earth. That surrounding
of new circumstances we may call heaven or hell which is
not therefore wholly inside us but outside also in the form
of various conditions full of joy, sorrow, trial, tribulation,
victory, according as we have deserved them. We oftentimes
forget that every obstinate disease will have its bitter
treatment as the process of cure. Hell and heaven there
must be,—like wealth and poverty, like health and sickness,
like darkness and light, like the inseparable contraries through
which man's life must pass on towards its goal. Therefore,
as a nscessary environment, as a necessary corrective, as a
discipline which cannot be avoided, there must be hell.